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THE GARDEN OF EDEN;

OR,

The Paradise Lost and Found.

AN ORATION

BY

VICTORIA C. WOODHULL.

The soul of the weary pilgrim when traveling the tangled paths of life's tempestuous journey, sometimes sickens and faints by the way. It looks to the right and to the left; to the front and to the rear, and in every direction it is all the same hard, hard way that stretches out its view before him. In its contemplation he droops into indifference to the world, and fain would cease to think. But there is that within the soul that will not repose—that will not down at the bidding of its keeper. Let the heart become indifferent, as it sometimes will; let the mind even refuse to perform the tasks that are required of it, as under the pressure of adverse circumstances it so frequently may, there is still that "something" within the individual which will rouse him from all this inanity, and push him, whether he will or no, into new designs and to new tasks; it will lift his spirit above the fortunes of time and circumstance, and make him see the broad universe forever marching, marching, marching onward, but never downward; and the soul, catching an inspiration from the thought, asks, where, where indeed, will it reach to if it continue? To what will it not attain if this progress shall go on? Then he casts his mind backward down the steep of time up which all these things have struggled, and he sees no circles there; sees no evidence of beginnings and endings at the same places. No! It is all up, up, up, forever up. The eye and the heart, turning involuntarily away from earth, look into futurity and attempt to pierce the veil. They see the promised land beyond, and springing forward again, an irresistible cry escapes the lips—O! Eden, thou land of pleasure and delight, dost thou in that direction lie? I heard of thee as lost to man! I heard of thee as guarded from approach by impassable sentries! I heard of thee as the place where man fell, and where woman was degraded! I heard of thee as being at the beginning! Art thou, indeed, transformed? Art thou now come at "the end of time," to be to mankind what thou wast at first to those from whom mankind have sprung? Shall they now quench their thirst from the waters of the beautiful river Euphrates? and appease their hunger from the fruit of the tree that stands in thy midst? Shall man, submerged in this turmoil and strife, ever reach thy banks, O enchanting river! and bathe his wearied body in thy crystal waters, and be healed of all impurities? And shall woman, redeemed from her servitude to man, stand by his side, his equal—one with him—and as necessary to him as he shall be to her? Aye, shall she not even be his savior, by whom he will be able to enter through the gates into the city—the holy city—the New Jerusalem—and be forever with his God?

But let us go back to the original Eden and see what there may be in Moses' account; for it is upon the consequences of the fall of man, which is therein set forth, that the necessity for a plan of redemption rests. Take away the first three chapters of Genesis and the superstructure of orthodox religion would topple and fall. So, then, it becomes necessary, since Christians have made them vital, to inquire into what these chapters mean—to inquire what was the Garden of Eden, there so graphically set forth—whether a spot of ground situated somewhere on the surface of the earth, or something altogether different—something, perhaps, that it may seldom or never have been suspected as being, and yet something that the language of these chapters plainly states it to have been; or, what may prove to be the exact truth, something other than which it is impossible to derive from the language in which the description is clothed. For instance, if the various parts of a thing, be described as parts, when the parts are put together, that which they form must be the

real thing which was in the mind of its relator. Therefore, if when we shall take the several things described by Moses, and put them together, they shall be found to constitute something widely different from a spot of ground on the surface of the earth, why then we shall be forced to conclude that it was not such a spot that Moses had in view when he wrote the second chapter of Genesis; and therefore, also, that the Garden of Eden must be sought elsewhere than in a geographical location.

Indeed I do not hesitate to say here at the outset, knowing full well the responsibility of the assertion, that I can demonstrate to you—to any minister or number of ministers—to all the theologians everywhere—that there is not a shadow of reason contained in the language used for concluding that the Garden of Eden ever was a geographical locality; but, on the contrary, without resorting to anything outside of their Bible—without any words of my own—I can show, beyond the possibility of cavil, and to the satisfaction of all who will give me their attention, that the Garden of Eden is something altogether different from a vegetable patch, or a fruit or flower garden; aye, more definite than that still: that I can demonstrate, so that there can be no manner of question about it, just what this garden was, and what it still is, with its cherubims and flaming sword defending the approach to its sacred precincts. Nor, as I said, will I go outside of the larger and more complete editions of the Bible to do all this, so that, when it shall be done, none can say that I have lugged into the demonstration any irrelevant matter or any questionable authority. I desire to do my work so thoroughly that there shall be no possible escape from the irresistible conclusion, and drive those who have been hugging a myth to the necessity of so amending their plan of salvation that it may not be in direct conflict with the situation and condition, from which only salvation is to be desired or obtained.

Still further, as introductory, it is to be observed that the Bible has seldom, if ever, certainly never by professing Christians, been searched with the view to discover any new truth that might not be in harmony with their preconceived ideas as to what the truth ought to be; that is to say, it has never been searched irrespective of what the truth might be. The seal of mystery that is visible all over the face of the Bible, and that is clearly set forth in words within itself, has never been broken, nor the veil penetrated, which hides its real significance from the minds of the people; while the attempts that have been made to interpret this significance, have had their origin in a desire to bolster up some already-entertained idea.

Wanting the truth for the sake of the truth—wanting the truth, let it be what it may and lead where it may, has had, so far, no prominent representatives in the world, or at least so few that, practically, it may be said that there has never been any desire for the truth for its own sake. When the truth has appeared to be in antagonism with the cherished conceits of the people they have shut their eyes and closed their hearts against it, and blocked up all avenues for its approach to them. One of the best evidences that the full truth is soon to dawn upon the world, lies in the fact that there are now a few people who want the truth for its own sake, and who will follow it wherever it may lead them, even if it be to the remotest depths of hell.

For one, I want the truth, the whole truth; and so fast as I get it I will, God helping me, proclaim it, no matter if be opposed to every vestige of organization extant—political, social, religious! No matter if it be revolutionary to every time-honored institution in existence! Let creeds fall if they will; let churches topple if they must; let anarchy even reign temporarily if it cannot be avoided, but let us for once in the world have the simple, plain truth; and let us welcome it because it is the truth, and not because it may or may not be in accord with popular notions and opinions. Let Mother Grundy elevate her virtuous nose if she choose to do so, but let us have the courage to keep our eyes fixed on the truth—the only beacon of light that can guide us on the way to the true salvation and teach this venerable old woman that her reign is near an end.

But now to the Garden of Eden: In the second chapter of

Genesis we read, beginning at the 8th verse, and for the present ending with the 14th verse, thus:

"And the Lord God planted a garden eastward in Eden, and there put the man whom He had formed."

"And a river went out of Eden to water the garden; and from thence it was parted and became into four heads."

"And the name of the first river is Pison; that is it which compasseth the whole land of Havilah, where there is gold; there is bdellium and the onyx-stone."

"And the name of the second river is Gihon; the same is it that compasseth the whole land of Ethiopia."

"And the name of the third river is Hiddekel; that is it which goeth to the East of Assyria."

"And the Fourth river is Euphrates."

These seven verses comprise the physical description of the Garden, and it is upon them that the structure, now to be taken in pieces and examined, rests. For a moment let us look at the language in its literal sense, and see if in this way it appears as if it were probable even that it may be true. "And the Lord God planted a Garden eastward in Eden." Would not that have been rather a singular occupation for the Creator of the universe in which to have been engaged? Coming down upon the earth to plant a little garden? Remember, we are considering the language literally,—in the sense in which the words are now in common use. When some one says that another goes to plant a garden, not any one is at a loss to understand what is meant. It may not, however, be known whether it will be cabbages or peas, cucumbers or onions that will be planted. Now, really, are there any in this enlightened age who will attempt to humbug themselves into the belief that it was such a kind of garden as this that the Lord God planted eastward in Eden—the great Jehovah with hoe and spade in hand planting beans for Adam?

But where is eastward in Eden? Indeed, where is Eden at all? Bible geographers and commentators say that the locality of the Garden is lost, and they do not pretend to tell us where Eden is, or was, to say nothing about a particular spot in it where the garden was planted by so famous a gardener as the Lord God. It is supposed that Eden was somewhere in Asia; in fact, somewhere in the neighborhood of Jerusalem, the holy city. If they who say so knew how nearly they have hit upon the truth without knowing what the truth is, the ministers would indeed be astonished. But where is eastward in Eden? or any other place? Let anybody try to find it, and see to what a chase he will be led; see if he will not travel forever to the rising sun and still never reach it. Since the best informed Christian geographers can give us no help to aid in the search which we propose to make for this famous Garden, we might as well conclude that it is anywhere else in the world as to conclude that it is in Asia.

But an astute person suggests that it must have been in Western Asia, because the rivers named as being in the Garden are there. Ah! Yes! There were some rivers, and there were some countries in which they were situated, and yet we are coolly informed that the Garden is lost, as if it were a matter of only the slightest moment. When I say that they say the Garden is lost, I quote from the 46th page of the Harding edition of the Bible. But will Christians say, with the expectation that it will be believed, that the location of the four rivers and of the countries in which they were located, are lost with the Garden? To say that the Garden is lost is virtually to say just that. The four rivers are enumerated specifically, to-wit: The Pison, the Gihon, the Hiddekel and the Euphrates. Are these rivers lost and also the countries Havilah, Ethiopia and Assyria—all well known geographical terms? If they are not, how does it happen that the Garden can be lost? There seems to be something very strange about all this.

Further on in the story when the Lord God had expelled Adam from the Garden, we are informed that he "placed at the east of the Garden cherubims and a flaming sword that turned every way to keep the way of the tree of life." Is it not proper also to inquire after these sentries of the Lord God? What has become of them, and the tree of life that they were set to guard? If they were set "at the east of the Garden," and the Garden was in Western Asia, why are they not to be found somewhere now? If I were a latter-day Christian, and had any concern about the consistency of my theology, I should send off a Livingstone at once to hunt up this Garden, fearing lest my religion might go to keep company with the Garden upon which it is founded. But as I am not exactly that kind of a Christian, I will venture the opinion that any one who should start upon that journey, would have a more difficult task than discovering the sources of the Nile; or the North Pole.

But what about that tree of life which was in the midst of the Garden? What has become of that? Is that lost also? Is that perished? and if so, are there any more in the world? The Lord God expelled Adam from the Garden "lest he should put forth his hand and take of the tree of life, and eat and live forever." It seems that this kind of tree was not very common then, at least in that part of the world. If they are common in any part, I have never heard of them. If there were any in existence, it is my opinion that two cherubims and one flaming sword would afford them but poor protection against the ravages of a people who cling to life with the tenacity with which most of the people exhibit, not excepting that portion which believes itself safe from the uncomfortable regions of the other world, and who should most desire to die.

Thousands of the wisest men of Oriental nations have

searched Asia over and over, and have failed to find a single Tree of Life anywhere. Has the logic of this fact ever had its legitimate weight in the consideration of this matter? I think not. The great trouble with the people is that they have never thought upon this subject at all, or about anything else connected with their religion. At a single gulp they have incontinently swallowed the orthodox pill that ministers have prescribed for them, and when it was well down, have imagined themselves purged of all danger—a salvation that is very like that of the ostrich, which sticks its head in the sand and feels secure while its enemy steals upon and captures it. The people think that they hide their shortcomings behind this sand which the ministers throw in their eyes, and that the law of eternal justice will not be able to penetrate the crust which it forms over their consciences to find them out. They get under cover of the church for protection from the consequences of their sin, as they get under an umbrella for protection against the rain.

But the locality of the Garden of Eden is lost, they say. If they to whom it belongs by right of squatter sovereignty cannot find their possessions, why should not we, to whom they deny all right in their inheritance, have compassion on them for their loss, and see whether we cannot assist them to regain their Eden? In the second chapter of Genesis we have all the needed material with which to do this. There we are told all about the countries in which this garden was located, and the rivers that bounded it. From what I have already said, however, it is understood that I do not take any stock in this Garden as commonly understood, still, I do not believe in the propriety of readily admitting, without any effort to find it, that so important a spot as this Garden is claimed to be, should be summarily given up as lost. And it seems that it should be an easy task. All that is required to be done is to get upon the banks of one of the rivers of this Garden and follow it to its source; for, in the tenth verse it says, "And a river went out of Eden to water the Garden, and from thence it was parted and became into four heads;" that is to say, it gave off four branches. It is somewhat against the common usages of rivers to divide off in this way; but this is not a common thing with which we have to deal, and we may expect to find a great many very uncommon things before we really discover the Garden of Eden. Rivers usually flow into each other instead of dividing into several streams; however, as this is a rare case, we will overlook this slight irregularity and proceed with our efforts at discovery as if everything were regular.

We have this fact as a basis from which to start: If we get upon the banks of one of these rivers and follow its current upward, of a necessity, we must, sooner or later, arrive at the point where Moses said that the division into four heads began. Is this not clear? Nothing could be more so. "The river went out of the garden and was parted, and became into four heads." This is the language of Moses, and, he is good authority. Now, let us see which of the four rivers we shall select as the base of operations and on which to make the ascent to find the place where it divides from the main river. The first river as we have seen, is called Pison. As we can find no geographical mention of this river, we shall be under the necessity of skipping Pison. The next in order is the Gihon. Moses tells us (2 Chronicles 32-30), that King Hezekiah turned the channel of this river so that it should run by the City of David. That ought to be pretty definite; but we fear if we were to go to the City of David to-day, we should find the river in the same condition as the garden itself which it once watered—that its location is lost. So we must also pass the Gihon and turn to the next, which is Hiddekel. Though Moses said that this river was in Assyria, we can find no geographical mention made of its locality anywhere, therefore we shall be obliged to dismiss this with the others and have recourse to the last one, which is the Euphrates. Here we come to reckoning. We all know where the Euphrates river is located, and if we can reach its banks, and follow up its course, we must, as a matter of necessity, find its source, and in finding it, also find the greater river Pison, from which it divides. Having done this, all the other rivers will be discovered also. There can be no mistaking the place, since it was at that point where the great river divided into four heads. When we arrive at this place, we shall be, at least, near the Garden.

But alas for our hopes! We wander along the banks of the beautiful Euphrates, from its mouth to its source, and find no place where it divides from another river; but, on the contrary, discover a number flowing into its ever-increasing stream. And now we cross to the opposite shore, and again from the Persian Gulf to the mountains of Armenia seek the desired spot, but still are doomed to disappointment. If this be the river that Moses describes, then his description is not true. The Euphrates river does not divide from any other river, but has its own source, as other rivers have their sources. So our last hope from the rivers is gone. We must dismiss the Euphrates to keep company with the Pison, the Gihon, and the Hiddekel.

Let us not, however, be altogether discouraged by our repeated failures with the rivers. The object in view is too important to be hastily abandoned. We have not yet exhausted our means of discovery. So, with heavy hearts, we will turn our backs upon the rivers, and seek elsewhere, hoping for better success. Since we cannot find the Garden through the medium of its rivers, perhaps if we reverse the process, we may be able to hunt up the rivers by seeking for them in the countries in which Moses said they were located. The river Pison, so he informs us, is the name of the first of the four rivers into which

the great river divides, and "that it compasseth the whole land of Havilah." Now, certainly, we ought to be able to find the River Pison, for Havilah is a district of country on the Red Sea, in Arabia, south-east of Sanaa. Referring to the map of this portion of the earth, we find the land called Havilah readily. But what is this? It is not an island at all. Moses said that it was compassed—that is encircled—by the River Pison, and that should make it an island. But there is no river that runs about this Havilah. Indeed, there isn't any river in this land that is laid down on the maps. Moreover, we find from the physical conformation of this land that it is a physical impossibility for a stream of water to compass it. The western part of Havilah rests upon the Red Sea, where no river could ever have run. So it cannot be said that there might have been a river there in the time of Moses which has since disappeared. It must be confessed that this story of Moses, as a geographical description, begins to look the least bit "fishy." He must have been very much mistaken, or else the land of Havilah, to which he referred, is something quite apart from geographical land; and yet Moses is most explicit, since he says that the ground of this land was cursed.

But let us not give up in utter despair so long as there remains a single gleam of hope that, as a geographer, the reputation of Moses may be redeemed. Having failed with Havilah, we will go on to the next. "And the name of the second river is Gihon," says Moses, "the same is it that compasseth the whole land of Ethiopia." Now, Ethiopia is a large country—a very large country—and Moses says that the whole land was compassed by this river Gihon; a pretty big river we may expect to find when we reach this one; a river that should encircle the whole of this land of Ethiopia must be no less than 3,000 miles in length. It were impossible to lose such a river as this; hence, if it ever had an existence anywhere, it must be now in existence somewhere. This is encouraging, at least, and besides it must have been a still larger river even than this in which so large a one could have its source. But what is this that we find? Ethiopia is a vast domain, situated in the very heart of Africa, with mountains on the north, mountains on the east, mountains everywhere. If the second chapter of Genesis is geography, Moses must have meant to have said there were mountains instead of a river compassing the whole land of Ethiopia, or else his Ethiopia was some country other than the one which we have under consideration, and one of which there is nothing known in our day save what Moses tells us. So we are still at fault in our search.

Having made such a signal failure in Africa, we will re-cross the Red Sea into Asia, and go through the land of Assyria, looking for the river Hiddekel, which Moses says is there. Turning again to the maps, we also again fail to find such a river as Hiddekel there set down, and we run through the geographies fruitlessly. So far as our investigations have been pushed, we can find two places only in all the books where this river is mentioned, and these occur in the text and in Daniel x. 4. This is the river on the banks of which Daniel had the most remarkable vision recorded in the Old Testament, and it rises into the greatest significance by reason of the character of that vision. Where should this river be? Bible geographers endeavor to account for the discrepancies between the Bible and the geographies by saying that it is supposed that this river Hiddekel, was the one now known as the Tigris. To be sure the Tigris runs with a swift current as did the Hiddekel; but it isn't in the right place nor does it run in the right direction. The maps show that the river Tigris instead of running "to the east of Assyria," runs northward into the Persian Gulf. Nor do the maps discover any river running to the east of Assyria which may be taken for the river Hiddekel of the Bible. So we will have to abandon the search for the Garden of Eden. We have exhausted the rivers and the countries also in which Moses set it down as being located.

Although we have not discovered the Garden, we have found all the countries named by Moses. This is something for Moses if it be nothing for us. If the Garden of Eden really consisted of all of these countries, and for some reason, now unknown, their rivers cannot be discovered, it must have been a very large Garden—almost as large as the half of North America—one that, it seems to me, would have required several cherubims and flaming swords to have protected against the incursions of Adam after he had been "driven out." But we have stumbled upon one rather singular fact that needs to be explained: We know that the river Euphrates is in Persia, in Asia. Then how does it happen that another river which has its source in the same river from which it is said to divide, is in Ethiopia, in Africa, which is separated from both Assyria and Havilah by the Red Sea? How does the river Gihon find its way from Persia across the Red Sea into Ethiopia to compass the whole of that land? Perhaps some of the learned D. D.'s may be able to explain this singular physical phenomenon. I confess my inability to do so. Failing to explain it, however, we suppose that they will attempt to clear it away upon the well-known hypothesis, that with God, all things are possible; and, consequently, that it was possible for Him to construct a river that could run under the Red Sea to get into Ethiopia; and a garden made up of large countries, widely separated each from the other, and still be altogether in one place, with a single tree in its midst, to watch and guard which, cherubims and a flaming sword were set at the east of the Garden, a distance of not less than three thousand miles from its western

limits. Indeed, may we exclaim with the Psalmist, "Inscrutable are thy ways, oh God, and past finding out!"

But why dwell longer upon this mass, geographically considered, of physical impossibilities and absurdities? Any school boy of twelve years of age who should read the description of this Garden and not discover that it has no geographical significance whatever, ought to have his capacities for comprehension enlivened by the administration of potent portions of the oil of birch. Nevertheless, the learned D. Ds. have written and preached for ages over this mythical Garden just as if it ever had a geographical existence, and never suspecting that what they were writing and talking about was all first-class moonshine. A wonderfully wise lot of them, to be sure! All this time mistaking the mountains of the moon for the river Gihon! Geography must have been interdicted in the schools where they were educated; or else the theological spectacles must have been so highly colored by authority that they couldn't perceive that the geography of the Bible and that of the face of the earth ought to agree somewhat, which in this case does not all. The river Gihon, of the Garden of Eden, situated among the mountains of the moon of African Ethiopia! That beats Livingstone and Stanley, too, all to pieces! The white-cravated gents are entitled to the prize—what shall it be!

Do you not begin to see how preposterous and impossible; how contradictory and absurd it is even to pretend to think that the Garden of Eden is a geographical locality? I challenge any clergymen—all clergymen—to impeach the truth, force or application which I shall make of a single one of the rivers and countries of this famous Garden. And I call upon them, failing to do it, to lay this whole fable open to their people as I have laid it open to you. Will they do so? If they care more for their theology than they do for the truth, No! But if they love the truth better than they do their theology, Yes! We shall see which within three years!

But was there not a Garden of Eden, I think some will query in their minds? Or is this thing a bare faced fraud upon the credulity of a simple people? Oh, yes! There was a Garden of Eden. Oh, no! It is not at all a fraud. The fraud has been in the preachers, who would not look into the Bible with sufficient reason to discover a most palpable absurdity. There is where the fraud lies, and there it will, sooner or later, come to rest. I do not say that they have done this intentionally. I only say that they have done it, and the responsibility for having hoodwinked the people, year after year for centuries, rests with them. They have been the blind leading the blind; and they have both fallen into the ditch of deception.

It was necessary before there could be a successful search to find the Garden of Eden to clear away the last vestige of the last possibility upon which to conceive that it might have been a geographical locality. Have I not made it clear to you all, that it was not? If I have, then we are ready to look without bias or prejudice in other directions to find it; for there was a Garden of Eden, and what we most need to-day is to find and obtain entrance to it; and to live in it, as it is intended ultimately by God that we shall.

As introductory to this part of my subject, it is proper to say that the general misunderstanding of the real meaning of the Bible can be easily explained. The proper names have been translated from the original languages, arbitrarily, and mingled with the common usage of the new language, in such a way as to deprive them of their original significance, unless we are familiar with the meaning of the words from which they were translated. The term Eden is a good example. If we are ignorant of the meaning of Eden, in the original language, its use signifies to us that there was a garden which bore this name, simply for a designation. But if we were to use the meaning of the word, in the place of the word itself, then we should get at the meaning of the one who gave this designation to the Garden. The failure to translate the Bible after this rule is one reason for its still being veiled in mystery; and this fact will become still more evident when it is remembered that in early times names were given to persons and things, not merely that they might have a name, but to embody their chief characteristics.

So, then, the first step to be taken is to inquire into the significance of the names that the rivers and countries of the Garden of Eden bear. I cannot explain better what I mean by this than by quoting St. Paul on this very subject. In his letter to the Galatians, beginning at the 22d verse of the 4th chapter, he says: "For it is written that Abraham had two sons—the one by a bond-woman, the other by a free-woman. But he who was of the bond-woman was born after the flesh; but he who was of the free-woman was by promise, which things are an allegory; for these are the two covenants; the one from the Mount Sinai, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem, which is now in bondage with her children." Now, suppose that Paul had not entered into any explanation about this story regarding Abraham? Of course we should have been left to suppose, conjecturing after the manner of the suppositions about the Garden of Eden, that Abraham really had these two children as described. But Paul says it is an allegory, meaning all children born under both covenants; those of the first being children of bondage—that is, born in sin—and those of the latter being free-born, or born free from sin. This is still more evident when the last verse quoted is interpreted. Jerusalem always means woman, and to get the meaning of the verse it should be read thus: For this Agar is Mount Sinai in Arabia, and answereth to "woman," who is in bondage with her children. The succeeding verse demonstrates

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If a man keepeth my saying he shall never see death.—Jesus.

To him that overcometh, I will give to eat of the hidden manna.—St. John the Divine.

That through death he might destroy him that had the power of death, and deliver them who through fear of death were all their lifetime subject to bondage.—Paul.

The wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.—James, iii., 17.

And these signs shall follow them: In my name shall they cast out devils; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover.—Jesus.

NEW YORK, SATURDAY, JAN. 1, 1876.

VICTORIA C. WOODHULL

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THE WORK BEFORE US.

When Napoleon the First was at St. Helena he defended his reinstatement of Catholicism in France by declaring that, "had there been no special form of faith extant, it would have been requisite to have invented one." Science has made such rapid strides during the past half century, that the rise and progress of the development called Spiritualism, which does not and cannot conflict with it, may surely, with greater correctness, be said to have been a necessity for us in the present age. Commerce and interchange of thought are rapidly exposing the folly of ancient systems based on faith in man-made gods, and what is worse, in man-made priesthoods which are interested in conserving the superstition of the peoples in their respective localities. But, notwithstanding, it is evident that the masses are commencing practically to ignore instructions which would reinstate the past, and a Pope who could command millions in the thirteenth century, has latterly had to rest content with a body guard (supplied out of two hundred millions of Catholics) of less than a thousand men; and now has been made—as he calls himself—"a State prisoner in his own capital."

That the faiths of the past have been useful in their time is admitted. They were growths of the soul aspirations of man, and Spiritualism is no more; leaves of the plant of which the latter is the flower. No live faith ever existed which has not in its time been a power for good. Even Mormonism has shown the world how to march an army through a wilderness and build a city without money. If creeds are now encumbrances and hindrances, it is because they are not alive, and they are lifeless because the common sense of the peoples rejects the basis on which they rest. Hence the absolute necessity for the new development, which stands on facts, not on faith.

But the spiritual idea has ever dominated in mundane affairs. As the individual soul idea rules the man, so aggregate spiritual ideas have ever ruled the masses of the world. Hence the necessity of proving to the peoples that the power claimed and used by all ancient faiths in times past, is a component part of the new development also. The phenomenal aspect of Spiritualism has probably been known to the effete Eastern nations, the Chinese, the Hindoos and the Egyptians, for many centuries. It is very questionable whether they are not farther advanced than ourselves on that plane, but, having been content with that knowledge, they remain as they were. It is admitted that the study of the phenomena of Spiritualism is the most ethereal of all studies that can dignify humanity, but it is contended, that it is only the body and not the life-giving element, the soul thereof.

These thoughts occurred to us last Sunday, when, misled by an advertisement, we went to attend an afternoon meeting of Spiritualists at Gallatin Hall, Brooklyn. Finding there was none, we strolled into a Second Advent meeting at Everett Hall, near it. There were not more than thirty people there, many spoke and prayed, and all meant what they said. We could smile at their theories, but we could not but respect their zeal and their sincerity for what they deemed the good of humanity. Believing, as we do, that Spiritualism has a far grander work to do for our race than all the faiths that have gone before put together, we could not but desire that some of that earnestness might distinguish our conferences, which exhibited itself in the prayers of the Second Adventists.

Our Catholic brethren have credited us with a constituency of nine millions. These latter need employment. When they see work for them to do, we believe they will step forth to do it. It is the same in all civilized nations. Our people are ready, waiting marching orders. Already many of our seeresses and seers have penetrated into the promised land of the future. As with the Jews of yore, many of them have returned alarmed at the work before them, and reported the foemen as, "Sons of Anak, in whose sight we were as grasshoppers." But some, like Caleb and Joshua, are undaunted, and their words are, "the land is a goodly land flowing with milk and honey, go ye up and possess it."

SPIRITUALISM AND CHRISTIANITY.

We are indebted to the *Banner of Light* for the following extract. It appears in the leading article of that excellent periodical. Every word of the leading article accompanying it is worthy of reproduction, but, as most of our readers will peruse the same, we do not reprint it. The extract upon which we propose comment reads as follows:

"The religion of the future is in our midst already, working like potent yeast in the minds of the people. It is in our midst today with signs and wonders uprising like a swollen tide, and scorning the barriers of Nature's laws. But however irresistible in its effects, they are not declared on the surface. It comes veiling its destined splendors beneath an exterior that invites contempt. Hidden from the prudent, its truths are revealed to babes. Once more the weak will confound the mighty, the foolish the wise, and base things and things despised, it may be even things that are not, bring to naught things that are, for it seems certain that whether truly, or whether falsely, Spiritualism will re-establish, on what professes to be ground of positive evidence, the fading belief in a future life—not such a future as is dear to the reigning theology, but a future developed from the present, a continuation, under improved conditions, of the scheme of things around us."

In the first place let us remember that the above is the

testimony of an enemy—the *Westminster Review*, the organ of the radicals of Great Britain. Having digested that, let us see how it tallies with the establishment of Christianity. "Working like yeast" remind us mightily of "the yeast the woman hid in three measures of meal," the simile under which the great magazine depicted the potency of his religion. If Spiritualism is accompanied "with signs and wonders," so was Christianity. If it comes "veiling its destined splendors," so did Christianity. No doubt the Jewish doctors despised the poor fishermen, who were the disciples of Christ, as much as Col. Olcott despises the "scrub women spouting sapphics." Its truths, like those of Christianity, seem to be hidden from the (worldly) wise and prudent, and are revealed unto babes. Our mediums tell us that, in order to receive the blessing, we must approach as children; if we come to them to exhibit our wisdom, we can only expect to be deceived by the superior intelligences. Lastly, as in days of yore the wise were confounded in their own craftiness, so in our own days will their successors be confused by the simplicity of the teachings of those they can neither answer nor circumvent. In all these features the wise will perceive how closely the new development called Spiritualism counterparts the old development called Christianity. This, which may not be admitted by the masses in this age, will be readily perceived by the generation which will succeed us.

POSTAL CARD NOTICES.

We feel constrained to say that we must insist upon some attention being given to the postal card notices that have been addressed to delinquent subscribers. Most of these have been twice notified of the expiration of their subscriptions by the sending in the WEEKLY of bills for the coming year; and now they have been notified by a personal card sent to their several addresses separate from the paper. We repeat that we must insist upon some acknowledgment as set forth in the appeal printed upon the postals, or we shall be obliged to resort to more extreme measures to purge our lists of the names of those who continue to receive the WEEKLY with no intention of payment. We also call the attention of subscribers to the bills for renewal of subscription, now being sent out weekly, wrapped in the paper, and request prompt attention for them.

THE GARDEN OF EDEN.

We give up the columns of the WEEKLY almost wholly, this week, to Mrs. Woodhull's oration on "The Garden of Eden." Aside from the intrinsic merit and the unanswerable analysis of the oration, it will amply repay the most careful study from several other points of view. We invite, specially, the attention of those of our readers who do not yet see the force of the New Departure, to its earnest consideration, for it contains the basis upon which the New Departure stands; and also presents the ground-work upon which our view of the Bible takes its importance. In this light this wonderful book becomes something more than a blind mass of contradictory chapters, and is shown to be the most ancient of all treatises upon the social question, because it involves the proper generation and treatment of human bodies. We shall print an extra edition of this number, which we can furnish 15 for \$1, post paid. It will also be issued in our uniform pamphlet style at 25c. single copies, or 8 for \$1.

Mrs. Woodhull was obliged, by the delicate state of her health, to abandon her lecture engagements at Woonsocket, Willimantic, Hartford, New Britain and Waterbury. She will lecture at Music Hall, New Haven, Friday, Dec. 24; at Opera House, Bridgeport, Sunday, Dec. 26; in New York, at Cooper Institute, Dec. 29; and at Lincoln Hall, Washington, D. C., Monday, Jan. 10, and at the places abandoned, latter.

WE are prepared to furnish a few hundred complete sets of the first series of Bible Articles consisting of fifteen numbers of the WEEKLY, for one dollar, postage paid. Our friends should lose no opportunity to bring these articles to the attention of those whom they can interest. A careful study of all of them is necessary to a complete understanding of the great and all-important truth that is yet to be revealed; which must be carefully and judiciously brought before the world, as the sun comes upon it, bringing first the break-of-day, next its dawn, and afterward its full meridian splendor.

BUSINESS EDITORIALS.

"PERCY BYSSHE SHELLEY as a Philosopher and Reformer," by Charles Sotheran, including a sonnet by C. W. Frederickson, together with portrait of Shelley and view of his tomb. C. P. Somerby is the publisher.

A PEOPLE'S CONVENTION of the Spiritualists and Liberalists of Michigan, will convene at Stuart's Hall, in the City of Battle Creek, commencing Friday afternoon, January 14, 1876. A cordial invitation is extended to friends throughout the State. "Come, let us reason together, in the spirit of charity, searching for truth." Prof. Wm. F. Lyon, President; Mrs. L. E. Bailly, Secretary.

this clearly, since it reads: "But Jerusalem (woman remember), which is above; is free, which is the mother of us all." The interpretation of the meaning of the words used in the description of the Garden of Eden, will make equally as wonderful transformations of the apparent meaning as are made by Paul in this story about Abraham.

It is now generally admitted that the account of the creation contained in the first chapter of Genesis is wholly allegorical. Having admitted so much, it would be preposterous to not also conclude that the allegory extends into the second chapter, and includes the Garden of Eden. If the first chapter refer to the creation of the physical universe, it is not too much to say that it is a wonderfully correct picture of the manner in which the world was evolved. If we apply the same statement to the second chapter, then we are ready to inquire what the subject is which this allegorical picture represents.

First in the allegory is the name of the Garden, then its rivers, and lastly, the countries through which they run. Passing, for the time, the name of the Garden, we will begin by inquiring into the rivers. The name of the first is Pison, that of the second is Gihon; that of the third is Hiddekel, and that of the fourth is Euphrates. These were the names of all the rivers mentioned as being in the Garden. Turning to the Harding Edition of the Bible, on page "1" there will be found what is called "A complete pronouncing Bible dictionary, containing more scriptural words than any other, compiled from the most authentic sources, designed to promote a better understanding of the Bible," for the doing of the latter of which I am going to use it relentlessly. On the 765th page of the same edition there will be found what is called "An alphabetical table of the proper names in the Old and New Testaments, together with the meaning or signification of the words in their original languages." Ah! now we begin to get at something tangible—"the meaning of the words in their original languages." That is what we want. And I wish to say, again that I shall not go outside of these two-named portions of the Bible to obtain what shall convince every body of what and where the Garden of Eden is, nor to make it clear why its locality has been lost, as those same portions of the Bible say it has.

On 769th page, near the top of the last column, we read thus: "Pison—changing; extension of the mouth."

On page 766, midway of the 4th column, we read thus: "Gihon—The Valley of Grace." In other and more extended authorities this word is held to mean "Bursting forth as from a fountain, or from the womb."

On the same page, in the next column, we read thus: "Hiddekel—a sharp sound," and on page 72 also this: "Swift, which refers to the swiftness of the current."

Returning to page 766 we read thus: "Euphrates—that makes fruitful." Now we may inquire into the meaning of the names of the countries in which these rivers were situated. On the same page, 766, near the top of the last column, we read thus: "Havilah—that suffers pain and brings forth."

In the 3d column, near the bottom of the page, we read thus: "Ethiopia—Blackness—(Darkness)—heat."

And on the 16th page we learn that Assyria is the country of Asshur, and on page 765 that Asshur signifies "One who is happy," which word makes the meaning of Assyria to be, the land of the happy; or the land in which the happy dwell; or the land in which, while the people dwell, they are happy.

And the whole of these rivers and countries combined form the Garden of Eden, which, as we learn on page 766, means: "Pleasure and delight." So the Garden of Eden, into which the Lord God put the man whom He had formed, "to keep it and to dress it," was the Garden situated in the land of pleasure and delight. Now remember, and I want those who shall report me to specially remember, that these words are not mine, but that I quote them from the Bible, verbatim, and that it is the Bible that must be made responsible for their self-evident signification, which will appear further on.

It will be necessary to give the meaning of one more word before entering upon the application of the meaning of these words, and that is "East." This, however, is not taken from the Bible. The direction of east is always toward the light, let the light be of whatsoever kind—physical, mental or moral. Toward the west means going, following or looking after the light. These are astrologic terms, and were taken from the ancient magii, who derived them from the sun. When the light of the sun is looked for as coming, it is toward the east that the eye is turned, because it always comes from that direction; but when we look towards the west to observe it, it is to see the departing light which precedes darkness. So, east, in our investigations, means toward or into the light. We look, allegorically, toward the east when we seek a new light, or a new truth. The Star in the East, which stood over the place where "the young child lay," was the new spiritual light that came by Him into the world. The same meaning attaches to the word east wherever it appears in the Bible.

"And the Lord God planted a garden eastward in Eden, and there He put the man whom he had formed." The signification of these words would make the text read thus: "And the Lord God planted a garden in pleasure and delight, the fruit of which was to be, or was, a new revelation in, or a new light to the world."

"And a river went out of Eden to water the Garden, and from thence it was parted and became into four heads. The name of the first river was Pison; that is it which compasseth the whole land of Havilah, where there is gold." If this language be

transposed into the signification of its words it would read thus: And a river went out of the Garden in which there is pleasure and delight, which river watered, fed and drained the garden; and to water, feed and drain the garden it was divided into four channels. The first of these new rivers, and the main one in which all the others found their sources, was the extension of the mouth; and as this river ran onward in its course, compassing or encircling that which suffers pain and brings forth fruit, the character of its waters were constantly changing by reason of its giving food and receiving refuse from the land through which it run; and in this land there were things of great value, besides the bdellium and the onyx-stone.

This is the full meaning of the 10th, 11th, and 12th verses of the second chapter. The 13th verse reads thus: "And the name of the second river is Gihon; the same is it that compasseth the whole land of Ethiopia." This, transposed into its signification, would read thus: And the second river of the Garden bursts forth as a fountain or from the womb, from the valley of grace, in which valley it flows in darkness and in heat."

The first clause of the 14th verse reads thus: "And the name of the third river is Hiddekel; that is it which goeth toward the east of Assyria." The transposition of this, into its signification, would be as follows: The third river of the Garden runs with a swift current and a sharp sound into the light by the way of the land in which they dwell, who are happy. Furthermore, this river, being in that part of Assyria known as Mesopotamia, which, interpreted, means "In the midst of the rivers," is surrounded by the other rivers of the Garden, and is therefore, situated in their midst.

The last sentence of the 14th verse is: "And the fourth river is Euphrates." The rendering of this, according to the significance of this word, would be this: And the fourth river is that one which makes the Garden fruitful; that is, that makes the Garden yield its fruit.

Summing up the signification of the several rivers and countries, we have, first, a river that is the extension of the mouth, which, changing the character of its waters as it flows, encircles the whole of that which suffers pain and brings forth; second, a river that bursts forth from the valley of grace, which is in darkness, and where there is heat; third, a river that runs with a swift current and a sharp sound, to the light, in front of the happy land, and fourth, a river that makes the Garden fruitful.

The meaning of this summary is too evident to be escaped. The signification of these rivers is descriptive of the functions of the garden of pleasure and delight; they are the various physical facts and capacities of that garden; they inform us how that garden is fed with new, and how drained of refuse or old and worn-out matter; they set forth the method by which the Garden is made productive. Can there be anything more added to point the application with greater directness and force, save to designate the Garden by the name by which it is now commonly known? Are there any with so little of the Yankee as to be unable, after what I have said, to guess what this garden really is? If there are, then I will leave them to debate it while I turn to a collateral question before relieving their doubts.

I do this because this Garden of Eden is a very much despised place; and if I were not to prepare the way, and guard every word I utter about it with the most scrupulous care, some of you might be so very innocent (by innocence you must know I mean that kind which comes of ignorance), or so modest (by modesty you must know I mean that kind which is born of conscience corruption, and which blushes at every thing, and thus unwittingly proclaims its own shame); I repeat that, if I were to approach the culmination too abruptly, such innocence and such modesty as that of which I speak, should there happen to be any present, might be too severely shocked. On this account, I shall attempt to carpet the way over which we must travel to find the Garden of Eden.

At the outset, I must ask you to remember that it is out of the most despised spots of the earth that the greatest blessings spring; that it is out of the most obnoxious truths that the forces are developed which move the people heavenward fastest. It is the same old question, can there any good come out of Nazareth? It should also be remembered that Jesus was conceived at the most despised of all the places of Galilee. The Jews could not believe that a savior of any kind could come from such a source. The promulgators of the new truths have ever been, and probably ever will be, Nazarenes; that is, will be the despised people of the world, though the meaning of that term in the original language is, "consecrated, or set apart." It was in this sense that Jesus was a Nazarene. It was in this sense that the prophets foretold that he would be a Nazarene. They knew that he would be consecrated and set apart to do the greatest work of the ages, and therefore that, at first, he would be despised by the great of this world. Therefore, when we shall find the Garden of Eden, we may expect that it will be among the most despised, ignored and ostracized of all the despised things of the world.

Lo, here! or lo, there! is Christ, is the cry of the world, which is always looking in the wrong direction for him. Jesus said: "The Kingdom of God is within you." Suppose we find that the Garden of Eden is also within you? If the human body be a place worthy to be, indeed is, the Kingdom of God, it cannot be sacrilegious to say that it is also worthy to be, or to contain, the Garden of Eden. There cannot be a more holy place than the Kingdom of God; although I am well aware that too many of us have made our bodies most unholy places.

Paul said, "Know ye not that ye are the Temple of God; and that the Spirit of God dwelleth in you? If any man (not woman) defile the Temple of God him will God destroy." Then the human body is not only the Kingdom of God, but it is the Temple of God. Suppose, I say again, it should, after all, turn out that the long-lost Garden of Eden is the human body; that these three, the Kingdom of God, the Temple of God and the Garden of Eden, are synonymous terms and mean the same thing—are the human body? Suppose this, I say. What then? Would not the people be likely to regard it with a little more reverence than they do now? And to treat it with a little more care? Would they not modify their pretenses that, in their natural condition, any of the parts of the body can be vulgar and impure, and unfit to be discussed either in the public press or the public rostrum? Is it not fair to conclude that with a higher conception of the body that this ought to be the result? Certainly, it would be, unless the doctrine of total depravity is true in its literal sense.

I am well aware that there must be a great change in the present thoughts and ideas about the body before it can be expected that there will be any considerable difference in its general treatment. But a great change has got to come, and will come. Certain parts of the body; indeed, its most important parts, are held to be so vulgar and indecent that there have been penal laws enacted against them. Nobody can speak about them without somebody imagining himself or herself to be blackguarded. Now, all this is very absurd, foolish and ridiculous, since, do you not know, that this vulgarity and obscenity are not in the body, but in the hearts and thoughts of the people who make the pretense; especially in those who urge the making of, and who make these laws, and who acting so foolishly discover their own vulgarity and obscenity to the world. Two vulgar parties are required to complete a vulgar act, since, if the party objective, be pure in heart he will not perceive the vulgarity of the party subjective. How long will it be before the people will begin to comprehend that Paul spoke the truth when he said, "To the pure all things are pure." Now it is not Mrs. Woodhull who says this. She only repeats what Paul said ages ago. He ought to be good authority to most of you, who profess him so loudly. But I must confess that I have yet to find the first professing Christian who believes a single word of that most truthful saying. I fear that the hearts of such Christians are far away from Jesus. But give heed to the truths to which I shall call your attention, and they will help to bring you all nearer to him both in lip and heart.

The despised parts of the body are to become what Jesus was, the Savior conceived at Nazareth. The despised body, and not the honored soul, must be the stone cut out of the mountain that shall be the head of the corner, now rejected by the builders. There can be no undefiled or unpolluted temple of God that is not built upon this corner-stone, perfectly. And until the temple shall be perfect there can be no perfect exercise by the in-dwelling spirit. Christians are working at the wrong end of the stick; have been thinking of taking care of the soul by sending it to heaven, while the body has been left to take care of itself and sink to hell dragging its tenant with it; for hell is death, and the devil him who has the power of death and rules in that domain.

The last two chapters of Revelations refer to the human body saved, and as being the dwelling place of God. The first two chapters of Genesis refer to the body, cursed by the acts of primitive man (male and female) through which acts they became ashamed and covered themselves, because they had done evil to the parts that they desired to hide. Remember, that to the pure all things are pure, and not blackguard yourselves by believing that anything which can be said about the natural functions and organs of the body can be otherwise than pure. From Genesis to Revelations the human body is the chief subject that is considered; is the temple of God, which through long ages He has been creating to become, finally, His abiding place, when men and women shall come to love Him as he has commanded that they should. And, as this important thing, is the basis of all revelation and all prophecy.

The objection that will be raised against accepting the evident meaning of the 2d and 3d chapters of Genesis will be that the things of which they really treat could never have been the subject of scriptural consideration. The degradation of the human race, following the transgression of Adam and Eve, through which purity was veiled from their own lustful gaze, and virtue shut out of the human heart, can never be removed until the world can bear to have that veil removed and to look upon and talk in purity about the whole body alike. It was not because they ought to have been ashamed of what they desired to hide, but because their thoughts about them were not pure and holy, and because their eyes could not endure the sight without engendering lust within them. So it is now. Only those are ashamed of any parts of the body whose secret thoughts about those parts are impure, and whose acts represent their thoughts whenever there are opportunities.

People talk of purity without the least conception of the real meaning of the term. They imagine those are pure who restrict themselves to commerce sanctioned by the law, and when not under the law, abstain altogether. Now, this is not the test of natural virtue—you may call it legal virtue if you like—it is the legal kind, but the genuine sort is of the heart. Those who are virtuous simply because there is a law to make them so, belong to the class of whom Jesus said, "They make clean the outside of the platter, but within are full of dead

men's bones, and all uncleanness." The people who do no evil because they have no desire to do it, are infinitely more virtuous than are they who refrain because there is a legal or any other kind of penalty attached thereto. So it is with the relations of the sexes. They are the really pure who need no law to compel them to do the right. I do not say that the law has not been useful, nor that it is not useful still. It is better to be restrained by law from doing wrong than not to be restrained at all; but it is those who need restraint who ought to be ashamed, and not those who have grown beyond the need of law and wish for freedom from its force. In one sense, as Paul said it was, "the law is our schoolmaster;" but those who have graduated from the school, no longer need a master. Shall they, however, be compelled to have one, merely because all others have not yet graduated? Shall everybody be compelled to stay at school till everybody else has left? Think of these questions with but a grain of common sense, and you will see that they who urge the repeal of law, are the best entitled to be considered pure at heart, as well as pure in act.

Jesus said, that "He that looketh on a woman to lust after her, hath committed adultery with her already in his heart." Judged by this standard of purity, who are not adulterers? I will tell you who, and who only—only those are not who can stand the test of natural virtue; and this test is never to do an act for which, under any circumstances, there is cause to be ashamed. Adam and Eve were not ashamed until they had eaten the forbidden fruit—the fruit of the tree which stood in "the midst of the garden," "whose seed is within itself;" but the moment they had done what they knew to be a wrong; when they had learned of good, by knowing evil as its contrast, by reason of having done the evil, then they were ashamed and made covers for themselves. They are sexually pure and virtuous who enter into the most sacred and intimate relations of life, just as they would go before their God, and by being drawn to them by the Spirit of God, which is ever present in His temple, and ready to respond when called upon.

This is to have natural virtue, of which when once possessed there is no need for the other sort. This is to have natural, in place of artificial purity. People who are pure and virtuous in this way may be brought into intimate physical relations, and never think of commerce; they may not only live in the same house, and eat at the same table, but they may even sleep in the same bed, and never have a lustful thought come into their souls, or a passion fire their bodies. Now, this is the kind of virtue, purity and morality that I would have established; it is the kind I advocate as the highest condition to which the race can rise. Those who censure me for what I teach and live, had better know that they can stand the test, which I present, before condemning either me or what I advocate. Suppose that the world were in the condition of which I speak, do you not know that it would be a thousand times more pure than what it is? Answer this to your souls before condemning Mrs. Woodhull again, and when you hear her defamed by others, have the manhood or the womanhood, as the case may be, to ask her defamers if they know what it is that they condemn?

But do you say that all this is too far in the future to be of any use now? This plea is often made. But it would not be made at all by those who offer it if they would stop to see its bearing. If the objections have any rightful force against my teachings they have a four-fold force against what Jesus taught. The only new commandment that he gave is scarcely kept by any human being yet. But shall it be said that the doctrine of that commandment ought not to have been broached upon the earth by Jesus at that time—ought not to have been given to the people till they were ready to receive and live it? None of you will say that I feel sure. The people begin to have a little comprehension of that doctrine now, because it was given to them at that time. He taught the people that they ought to love each other well enough to have all things in common. Are any of you ready, even now, almost 2,000 years since Jesus taught, to live that teaching? And if so, how many? but if not, who shall dare presume to question the propriety of teaching what I do? I cannot have a more complete endorsement than to have it said that the people are not yet good enough to live the doctrines that I teach.

I know that there are many who think, or who pretend to think, or who pretend to think that they think that, if my social theories were to be made the rule of life and the law of social intercourse, there would be anarchy and confusion in the social realm. But if they really do imagine this, I can assure them that they do not give the people credit enough for goodness. Bad as they are, they are not half so bad as some would make them out to be. Place men and women on their honor, and most of them would do better than they now do under the restraints of law. A law forbidding anything is a direct challenge to all who possess the capacity, to do the thing forbidden. You are all familiar with this principle, but you never think of applying it to the social relations, while it is really more applicable to them than it is to almost anything else. But, if the people are not good enough to live under the law of individual honor, then it is quite time that some one should have the courage to go before the world and begin to advocate the things that are needed to make them so; and, instead of throwing all possible obstacles in my path, the world ought to help me on my way, and thank God that I have the inclination and the strength to do what I am doing.

Before leaving this part of my subject, I wish again to impress it upon you that when there is purity in the heart, it can-

not be obscene to consider the natural functions of any part of the body, whether male or female. I am aware that this is a terrible truth to tell to the world, but it is a truth that the world needs to be told in thunder tones nevertheless; one which it must fully realize before the people will give that care and attention to their creative functions which must precede salvation from impending death. In the eyes of the Creator, the reproductive system performs the highest and divinest functions of the body. It is the holy of holies, from whence God's highest purposes have been evolved. Can such functions, or the organs that perform them, be vulgar? Can that, by the use of which man is created only "a little lower than the angels," be obscene? Nay, charge not such degradation upon God. Let man rather acknowledge that what God has most preferred has been debased in vulgar thoughts and acts. What can be more sublimely beautiful, more entrancingly sublime than the thought that within ourselves—in our bodies—there is the power to create an immortal soul, and an immortal residence for that soul, if we will but learn aright—if we will but learn the truth, which, by being known, shall make us free indeed.

Then who shall dare blaspheme a place where such perfections dwell by daubing it all over with his own vulgarity and filth? Who shall dare look God in the face and say that the place where he performs His noblest works; nay, that is His holy temple—the kingdom of God—is obscene? Perish the thought, I say, and perish the vulgarity that makes such thoughts possible, and let those who have them take heed lest they die, not only past the hope of the resurrection, but also past the hope of escaping death eternal.

If all this be true of the creative parts of the human body, if they be God's perfectest and divinest exemplifications of His power, why should they not be the Garden of Eden? Where should the land of pleasure and delight be found if not within the human body? This, God created not only "a little lower than the angels," but crowned it with glory and honor, that glory and honor being the power which it has to create as God creates. Is there any other place or thing in the universe more worthy to be called an Eden? called the happy land? called the paradise? Is it not in this garden where man and woman find their greatest source of happiness? Then why degrade it below the level of the brute? Why attempt to make it what it never was, save in the impure thoughts of the people, and what it was never intended to be by God? No! Search creation over; turn the earth inside out; range through the solar system; aye, extend the flight through the sidereal universe, and nothing higher and more holy—more like to God Himself—can be found than the human body. It is the crowning wonder of God's mightiest work; it is the image of Himself, and when it shall be perfected will be the place where He will dwell.

Then let who may, esteeming himself a better judge than God, condemn this Garden as impure. We shall prefer rather to give it the worship and the honor that so wonderful a thing ought to command, and to treat it reverently as if we were in the presence of our God. Let those who can join in this reverential sentiment take home what we are now about to say of this Garden of Eden, and give it that thought and study which the gravity and grandeur of the subject demands most clearly. Let me assure you if you will do this you will never again think meanly of, or do meanly by, your own bodies, nor wish to do meanly by the body of anybody else.

Any one who will read the second chapter of Genesis, divorced from the idea that it relates to a spot of ground, anywhere on the face of the earth, must, it seems to me, come to, or near, the truth. We have shown, conclusively, that it is not a Garden in the common acceptance of that term; indeed that the Garden of Eden, according to Moses, is a physical absurdity, if it be interpreted to mean what it is commonly held to mean by the Christian world. We believe that many of its best scholars have long since seen this, but have not dared to express it. They have not been willing to accept the modifications of their religious theories which a rejection of the propositions upon which they are based would make inevitable, and so between the two alternatives they have clung fast to the old and ignored the new, so that it should not be necessary for them to make a change that would lead to, they knew not where.

We are now prepared to assert that the Garden of Eden is the human body, that every body is a Garden of Eden, and that the second chapter of Genesis was written by Moses to mean the body; and that it cannot mean anything else. Furthermore, that Moses chose the language used because it describes the functions and uses of the body better than any other that he could choose without using the plain terms. The first words: "And the Lord God planted a Garden eastward in Eden" demonstrate what I wish to impress; for Eden is the land of pleasure and delight. Could there have been a more poetic statement of what really did occur? The spiritual sight of Moses revealed to him that the first reasoning human beings were the product of the land of pleasure and delight, as such beings still continue to be. All mankind were created in that Garden, in pleasure and delight. This method of expression is in perfect keeping with the times in which Moses wrote, indeed, it is in perfect keeping with a much later period of time than that of Moses. What more complete idea could there be formed of paradise than a perfect human body—such as there must have been before there had been corruption and degradation in the relation of the sexes? Therefore the Garden of Eden, in which the Lord God put the man whom he had formed, "to keep it

and to dress it," and in which He created Adam and Eve—universal thinking man—was the human body.

But now let us go on with the application of our former inquiries into this garden of pleasure and delight. "And a river went out of Eden to water the Garden, and from thence it was parted and became into four heads." The name of the first river is Pison, as we have seen. It will be remembered that this term signifies changing and extension of the mouth. Now, apply this rendering to the body and see if we cannot find the River Pison in this Havilah, which we failed to find in the Arabian land. How is the body watered and fed? Is it not by a stream which is the extension of the mouth, and that changes constantly as it encircles the system? Does not all the support of the body enter it by the mouth, and by the river which is the extension of the mouth, run to the stomach? "And from thence it was parted and became into four heads." Now, this is precisely what is going on in the body all the time. From the stomach, or rather from the small intestines, where the separating process in the chyle, which is the digested contents of the stomach, begins, this River Pison has four principal heads; that is, it divides and becomes into four heads, giving off three branches, while the main current continues on its course to compass the whole land of Havilah. This current—this River Pison—empties itself into the heart, and then into the lungs, where it is de-carbonized and oxygenized, and returned to the heart to be distributed over the entire system by the arterial circulation. In its course toward the extremities it gives to the various parts through which it passes their necessary supplies. This constant giving-off changes the character of the current as constantly, until the circumference of the body is reached: From thence it is returned to the heart through the venous circulation, gathering up the worn-out matter to expel it from the body. This is the process by which the River Pison compasseth the whole land of Havilah, which is the land "that suffers pain and brings forth," and in which there are precious things, besides the bdellium and the onyx-stone. This land that suffers pain and brings forth is the land of Havilah, which is compassed by the River Pison. Can any one conceive a more graphic description of the process by which the body is nourished and fed? A river, to water the land of pleasure and delight, enters by the mouth, and extending by the way of the stomach, intestines, heart, lungs, arteries and veins, waters the whole land that suffers pain and brings forth. What is there in the world to which this description of the River Pison and the land of Havilah could be applied, save to the body? It cannot be found. I challenge the world to find it. It would be absurd, simply, to say that the district south-east of Sanaa, in Arabia, which is called Havilah, suffers pain in bringing forth. Nevertheless, this is the Christian's land of Havilah.

"And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia." The first branch that divides from the main river of the body is that which drains the body by the way of the intestines. This is the River Gihon, which is the valley of grace. Could there be a more appropriate name than that of "grace" for the process by which the refuse from the River Pison is discharged from the body? or than the valley of grace for the operations that are performed within the abdomen for the elimination from the body of the refuse that is gathered there, and which bursts forth from the valley as from a fountain. Is not this a process of grace?—a process of natural and involuntary purification? If it were not for this process of grace we should be lost through the debris of which the system is relieved by this bursting forth of the River Gihon from this valley of grace.

And this is the river that compasseth the whole land of Ethiopia—the land of blackness (darkness), and where there is heat. That is to say, the intestines occupy the abdominal cavity which is the land of darkness in Eden. All of the movements that are made therein are made in darkness, and therein also is the heat, which signifies the warmth that gives and maintains life; that maintains the old and that produces the new; that sustains the temperature of the body, and that gives it the power to reproduce. Physiologically this is absolutely true, just as are all the other descriptions and allegories that are given by Moses of the Garden.

"And the name of the third river is Hiddekel, that is it which goeth toward the east of Assyria." Next in importance to the maintenance of the human economy, is the river that drains the system of another class of impurities, running by the way of the kidneys, ureters, bladder and urethra. This is the river Hiddekel; or the stream that runs with a "swift current" and a "sharp sound." Search the language through and through for a more appropriate description for the elimination of the waste matter by the means of the urinary organs than this one given by Moses, and find it if you can? And this river of Eden runs toward the east of Assyria, which is the happy land of the Garden. Those who dwell in this land are in the happy land of the Garden of Eden, in the midst of which is the tree of life—are in the land of pleasure and delight. That this may be still more evident, it is proper to remark here, that it is the female human body which is referred to by Moses, because it is her body that suffered pain and brings forth, while that of the male stands as representative for the Lord God, who planted the Garden that has produced universal man; and it was the producing part of the Garden—the reproductive female power—that was the land which was cursed in Eden by the transgressions; by eating of the fruit of the tree of life improperly. It was by this curse that woman's "sorrows

and conceptions were multiplied," as stated by Moses. So the happy land of the Garden of Eden—its Assyria—is the producing land of the human family into which the Lord God put the man whom he had formed, "to keep it and to dress it," so that it might be fruitful.

"And the fourth river is Euphrates." The last river of the Garden of Eden is that one which renders it fruitful; that makes it yield its fruit, and that flows through the reproductive system. Euphrates means fruitfulness, and this river, the last one in the order of physiological sequence, is the fruit or the result of the perfected action of all the others combined. This river, as seen by Moses, was in its natural, healthful, primitive state of purity, from which purity, from which physical purity, Adam and Eve fell by the improper use of the functions of the Garden, which was committed to their care, the same as people still continue to do, and are cursed—die in Adam—as Adam and Eve were cursed. All this is peculiarly feminine, since it is from the waters of the river Euphrates, that the fruit of the tree of life (whose seed, as Moses said, is within itself) is developed and perfected. In the female system, the water of this fruitful river Euphrates is being separated constantly from the great river Pison—the blood—and made into the matter of life, out of which the body of the child in the womb is constructed. But this stream of life was turned to blood by the transgressions of primitive man, and has been entirely wasted to the race, save that small portion which is utilized during gestation. The supposition that this river is something of which the female system ought to be relieved; that it is lifeless, disgusting and corrupt, is false and wrong. It is precisely the same matter of which the body of the child, its flesh, bone, nerve and brain is formed, and when it is not used in this way, it is the hidden manna of the Revelations by which your bodies and my body ought to be constantly replenished, so that they would never grow old and die; for do you not see, if it be from this river that the body of the child is formed; that if its waters can be utilized in the bodies in which they are manufactured, they would have a well of water in them springing up into everlasting life, as Jesus explained to the Samaritan woman. It is the method, the process, by which this utilization, this appropriation is to be effected, which is the great hidden mystery of the Bible, which, when revealed and understood and practised, will redeem the body from the power of death and hell, which is the devil of the Bible. I mean just this—I mean that the salvation which Jesus came to bring to light, and which he did bring to light, is the salvation from death, and that it is to come through a proper life in the much despised Garden of Eden.

But this river of life has been left to waste the health and strength—the vigor and vitality—of the race away, and no efforts have been made to remedy the destruction which it threatens, which is a no less disaster than the fruitfulness of the Garden itself, and the consequent wiping out of the race. This wasteful process is considered to be a natural function and necessary to health and life, and so, indeed, it is in the unnatural conditions in which we live, and in which the world has lived since this river was turned to waste, as described by Moses, allegorically, in the 4th and 7th chapters of Exodus. This wasting away of the life of the race is the vicarious atonement by which death is averted for the time. Oh! that I could tell the world, that you would let me tell you, what I know about this terrible, terrible fact! But the fullness of time is not yet, and I must be content to see the race still, for a time, rush madly onward toward destruction and extinction; but when the New Jerusalem (which is the purified woman) shall come in the new heaven and the new earth, as seen by John on Patmos Isle, then this river of waste will return again to be "A pure river of water of life proceeding out of the throne of God"—proceeding out of His highest creative place—out of the happy land of the Garden of Eden—the land of pleasure and delight, through which flows the beautiful and fruitful river Euphrates. In the midst of the waters of this river there shall be also the tree of life, the leaves of which are for the healing of the nations.

The Garden of Eden, then, is the human body, and its four rivers, which have their source in the extension of the mouth, are the Pison, the blood; the Gihon, the bowels; the Hiddekel, the urinary organs, and the Euphrates, the reproductive functions. By these four rivers the whole Garden is watered and fed, or nourished and supported, and drained of refuse matter, and its fruit produced. It was in this Garden that mankind was planted by the Lord God after the same manner in which He performs all his other works—through the agency of law and order, as exemplified in evolution. It was the ground of this Garden that was cursed, so that in sorrow man should "eat of it all the days of his life," and that it should bring forth "thorns and thistles," as Moses said it should, instead of the pleasant and agreeable fruit of perfect and beautiful children. Has not this allegorical picture been literally verified? Has there not been sorrow upon sorrow for man; and have not woman's "sorrows and conceptions been multiplied," until the whole earth is groaning, as Paul said, for the redemption of their bodies. Paul said even himself was also groaning, having but "the first fruits of the spirit;" that is to say, having the intellectual comprehension of the means for redemption of his body, but not its physical realization, because he had no counterbalancing life through which to receive it. But John saw that these fruits were to be fully realized in the new heaven and the new earth, meaning the new man and the new woman, when "to him that overcometh" and is able to pass the cherubims and the flaming sword

set at the gates of the Garden of Eden—the sentries guarding the approaches to the Holy City—shall be given to eat of the "hidden manna;" and this hidden manna is the pure water of life of the fruitful river Euphrates, and the fruit of the tree of life, mingling their divine essences, under the blessings of Almighty God. When this shall come then "there shall be no more death, neither sorrow nor crying, neither any more pain." The New Jerusalem, the new woman, shall then come down from God out of heaven, as the new man Jesus came down, adorned as a bride prepared for her husband, the new woman being the bride and the new man being the husband, through which marriage of the bride and the Lamb, the union of the worlds, so long separated, will be re-established, the resurrection day inaugurated, and the judgment day begun.

"Adorned as a bride prepared for her husband." Can there be any mistaking the significance of this figure? Can it mean anything save the perfected union of the sexes in the reopened Garden of Eden? returned to its primitive and pristine beauty and purity. And in the understanding that this perfection is coming to the world, hear the sounding of the seventh angel who comes to herald forth the doom of death, and realize the prophecy of Paul, who said: "The last enemy that shall be destroyed is death," and reveal the mystery of God hid from the foundation of the world in Christ.

Welcome! Thrice welcome!! Thou messenger of God! And welcome! Thrice welcome!! Thou regenerated Garden of Eden, which God's messenger doth herald! In thy grateful shades, beneath thy life-giving trees, and in the health-restoring waters of thy pure rivers do we long to cleanse ourselves from all impurities. Welcome! thrice welcome!! Thou rebuilt Temple of God!!! In thy magnificent splendors we fain would worship the Great High Priest and King, and pour out our souls in holiest, praise and song! Welcome! thrice welcome!! Thou Kingdom of God!!! We seek eagerly and earnestly to renew our long-lost allegiance before the throne whereon sitteth Him who hath prepared all these glories for his children from the foundation of the world, to be realized in these last days by the way which our elder brother hath opened up to us. Welcome! thrice welcome all!!! Dost thou, three in one, come as the fulfillment of all the prophecies, of all the wise and good of olden time, on which the children of this world have hung in the sublimest hope and faith so long—a faith and hope which saw no way to consummation, but yet, which never wavered even in the darkest hour! Art thou the realization of that for which the gentle Jesus suffered, died and lived again; art thou the life eternal which he came to offer us? When we catch glimpses of thy perfectness, do we indeed see them through the door by which he entered once into the holiest place, and is set down forever at the right hand of God, to invite us all to seats beside him! Shall we enter through the gates into the holy city, by "The straight and narrow way," and find eternal life in the sunshine of thy everlasting glories, O, enchanting Garden!

Yes! This is what the great and loving Father hath prepared for all his children from the beginning, to all of whom it shall be realized in God's own good time, as He shall be able to draw them unto Himself, and enter them into their rest to know no sorrow more forever; but in glad anthems of never-ending progress expand their souls until they shall be one with God, and see Him face to face. This is what it is to enter once more into the Garden of Eden and to live bathed in the glory of its pleasures and delights.

A THOUSAND NURSES WANTED.

The Rev. O. B. Frothingham, in his Sunday lecture on Dec. 19, at the Masonic Temple in New York, is reported by the N. Y. Herald to have said, as follows:

"Social science was hardly yet born; it was a creature of yesterday. One of these days we shall know how to remedy the condition of society."

We differ from the Rev. gent in his first statement. We can assure him that the baby is born, and his first cry has been heard by millions in our Union. We take it that it is in answer to that wail that we are indebted to the sympathy of the reverend gentleman. Modest as we are, we decline to inquire into its parentage. We do not intend to ask who is its mother and father. No, it is not for the WEEKLY to pry into such delicate matters, preferring to leave the "hide and seek" business to Comstock, the Y. M. C. A., and its agents in the post-office, who graciously condescend to supervise the national morality by the inspection of the public mails.

But, at present, there is one thing respecting the baby above treated of, which troubles us much. We feel that just now there is needed a cordon of faithful nurses, male as well as female, to take charge of the bantling. Feeling this to be the case, we depart for once from our regular rule by inserting in our editorial columns the following advertisement:

"ONE THOUSAND NURSES WANTED—Of both sexes, to take good care of an infant which we believe to be born, and which the Rev. O. B. Frothingham asserts is about to be born, called 'SOCIAL SCIENCE.' Honest, true and faithful nurses may draw checks on history to any amount, according to their zeal and ability, in compensation for their services. All willing workers may rest assured that posterity will ever gratefully remember their labors, and all future generations will call them 'blessed.'"